

## LESSON 17 (Second Epistle of Peter - Lesson 1). – October 27, 1888.

### 2 PETER 1:1-4

I. To whom did Peter address his second epistle ? Verse 1.

2. How is this "precious faith" obtained? B., last part.

3. What invocation did the apostle make in behalf of those whom he addressed? Verse 2.

4. What does grace do for those who accept it? Heb. 4: 16; 2 Cor. 12 :9; Titus 2: II.

5. Who alone have peace? Rom. 5 : 1; Isa. 48 : 18; 57 :20, 21.

6. Then to what, in effect, is Peter's invocation in verse 2 equivalent? Phil. 1 :9-II.

7. How are this grace and peace to be obtained? 2 Peter 1 : 2.

8. How much of that which is needful to the acquirement of life and godliness has God given to us? Verse 3.

9. How much does the apostle Paul say that God will do for us? Eph. 3 : 20.

10. How is this aid brought to us? 2 Peter I : 3, last part.

11. What else is given by his divine power? Verse 4, first part.

12. What may we gain by these "exceeding great and precious promises"?

13. What must we escape, in order to be made partakers of the divine nature?

14. Mention the greatest of these exceeding great and precious promises? 2 Cor. 6 : 17, 18.

15. What does Paul say that we should do, in view of these promises? 2 Cor. 7 : 1

16. Having become sons of God, what other promise necessarily follows? Rom. 8 : 16, 17 ; I John 3 : 2.

17. What must follow if a man really has this hope in him? 1 John 3 : 3.

18. What is "the corruption that is in the world through lust"? I John 2 : 15, 16; Matt. 15 : 19, 20.

19. Then what change must take place to constitute one a "partaker of the divine nature," a son of God?  
Ps. 51 : 10; Eze. 36 :26, 27.

20. What encouragement may we gain from a contemplation of the glory of God, which he will bestow upon his children? Eph. 3 : 16.

21. Then how greatly may grace and peace be multiplied to us "through the knowledge of God and of Jesus our Lord"? Verses 16-19.

NOTES. THE marginal rendering of verse 1, the rendering given in the Revised Version, more nearly conforms to the Greek than does the text. While we may not use a marginal rendering as the basis of any doctrine, the absolute divinity of Christ is so well established by other scriptures, that we know that he is justly entitled to be called God as well as Saviour. For instance, Isaiah says of the Son to be given, that "his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." Isa. 9 : 6. John says: "In the beginning was the Word, and the Word was with God, and the Word was God." "And the Word was made flesh, and dwelt among us." John 1 : 1, 14. God the Father addresses the Son as follows: "Thy throne, O God, is forever and ever." Heb. : 8. And when the redeemed shall see Jesus their Saviour coming in the clouds of heaven, they will say, "Lo, this is our God; we have waited for him, and he will save us." Isa. 25 : 9. Let none, therefore, find fault with the rendering, Our God and Saviour Jesus Christ," nor fear to worship as God, Him whom all the angels are commanded to worship.

THE stress which the apostle Peter lays upon a knowledge of God is quite noticeable. Twice in this lesson it is mentioned. He would evidently impress upon our minds the necessity of a personal acquaintance with God-of knowing him as we would an intimate friend-and of loving him not simply because of what he does, but because of what he is. "God is love," and "we love him because he first loved us." It is this perception of his character which first draws us to him,-" the goodness of God leadeth thee to repentance." Rom. 2 : 4. By this we are made partakers of the divine nature, that is, adopted into the family of God. As sons of God, it necessarily follows that our acquaintance with him must become more and more intimate. It is this intimate acquaintance with God which multiplies peace to us. "Acquaint now thyself with him, and be at peace." Job 22 : 2 I. In Gal. 4 : 6-9 the apostle Paul makes a knowledge of God equivalent to a state of sonship. It is evident, therefore, that the knowledge of God, of which the apostles speak, is far more than the simple knowledge and belief that God exists as Creator of the world.

### Ellen White Notes Compiled:

#1 We are in a world where light and knowledge abound, yet many claiming to be of like precious faith are willingly ignorant. Light is all around them, yet they do not appropriate it to themselves. Parents do not see the necessity of informing themselves, obtaining knowledge, and putting it to a practical use in their married life. If they followed out the exhortation of the apostle, and lived upon the plan of addition, they would not be unfruitful in the knowledge of our Lord Jesus Christ. But many do not understand the work of sanctification. They seem to think they have attained to it, when they have learned only the first lessons in addition. Sanctification is a progressive work; it is not attained to in an hour or a day, and then maintained without any special effort on our part. {2T 472.1}

#2 "Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord." These precious words are spoken to those who have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ. In order to realize the greatness of the promise, we must know by experimental knowledge who is back of the promise. "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord." {TM 258.2}

#3 Peter addresses those who have obtained like precious faith: "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord." By divine grace, all who will may climb the shining steps from earth to heaven, and at last, "with songs and everlasting joy," enter through the gates into the city.--Review and Herald, Nov. 15, 1887.

"Grace and peace be multiplied unto you." How? Through your ignorance? Through your acting like the world? "Through the knowledge." Now here is a knowledge that is worth more than silver or gold or precious stones. It is the "knowledge of God and of Jesus our Lord." {2MR 288.2}

#4 The kingdom of grace is brought to view by Paul in the Epistle to the Hebrews. After pointing to Christ, the compassionate intercessor who is "touched with the feeling of our infirmities," the apostle says: "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace." Hebrews 4:15, 16. The throne of grace represents the kingdom of grace; for the existence of a throne implies the existence of a kingdom. In many of His parables Christ uses the expression "the kingdom of heaven" to designate the work of divine grace upon the hearts of men. {GC 346.4}

The religion of Christ is not what many think it is, nor what their lives represent it to be. The love of God in the soul will have a direct influence upon the life, and will call the intellect and the affections into active, healthful exercise. The child of God will not rest satisfied until he is clothed with the righteousness of Christ, and sustained by his life-giving power. When he sees a weakness in his character, it is not enough to confess it again and again; he must go to work with determination and energy to overcome his defects by building up opposite traits of character. He will not shun this work because it is difficult. Untiring energy is required of the Christian; but he is not obliged to work in his own strength; divine power awaits his demand. Every one who is sincerely striving for the victory over self, will appropriate the promise, "My grace is sufficient for thee." [2 Corinthians 12:9.] {GW92 420.3}

God has given to the world a clearly-defined revelation of his will, and he has shown the richness and fullness of his mercy and grace through Jesus Christ, that we might be partakers of the divine nature,

and escape the corruptions that are in the world through lust. "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." {ST, February 26, 1894 par. 7}

#5 We have a living Saviour. He is not in Joseph's new tomb; he is risen from the dead, and has ascended on high as a substitute and surety for every believing soul. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." The sinner is justified through the merits of Jesus, and this is God's acknowledgment of the perfection of the ransom paid for man. That Christ was obedient even unto the death of the cross is a pledge of the repenting sinner's acceptance with the Father. Then shall we permit ourselves to have a vacillating experience of doubting and believing, believing and doubting? Jesus is the pledge of our acceptance with God. We stand in favor before God, not because of any merit in ourselves, but because of our faith in "the Lord our righteousness." {ST, July 4, 1892 par. 6}

There is another spiritual lesson in this miracle of the stilling of the tempest. Every man's experience testifies to the truth of the words of Scripture, "The wicked are like the troubled sea, when it cannot rest. . . . There is no peace, saith my God, to the wicked." Isaiah 57:20, 21. Sin has destroyed our peace. While self is unsubdued, we can find no rest. The masterful passions of the heart no human power can control. We are as helpless here as were the disciples to quiet the raging storm. But He who spoke peace to the billows of Galilee has spoken the word of peace for every soul. However fierce the tempest, those who turn to Jesus with the cry, "Lord, save us," will find deliverance. His grace, that reconciles the soul to God, quiets the strife of human passion, and in His love the heart is at rest. "He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so He bringeth them unto their desired haven." Psalm 107:29, 30. "Being justified by faith, we have peace with God through our Lord Jesus Christ." "The work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever." Romans 5:1; Isaiah 32:17. {DA 336.4}

#6 Brethren and sisters, I entreat you to "examine yourselves, whether ye be in the faith; prove your own selves." To maintain the warmth and purity of Christian love requires a constant supply of the grace of Christ. Have you employed every means that your "love may abound yet more and more," "that ye may approve things that are excellent," and be filled with the fruits of righteousness "which are by Jesus Christ, unto the glory and praise of God"? {5T 103.4}

True Christians find their happiness in obeying the words of the Saviour. They place no dependence upon worldly maxims. Their whole dependence is placed on the Source of all power. By beholding Christ, they become changed. Of what character, then, will be their speech? The following scripture shows. "And this I pray," Paul writes to the Philippians, "that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offense till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." {SW, June 18, 1903 par. 9}

#7 Peter addresses those who have obtained like precious faith: "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord." By divine grace, all who will may climb the shining steps from earth to heaven, and at last, "with songs and everlasting joy," enter through the gates into the city of God.--Review and Herald, Nov. 15, 1887.

If man lays hold of the divine nature, working upon the plan of addition, adding grace to grace in perfecting a Christian character, God will work upon the plan of multiplication. He says in His word: "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord." 2 Peter 1:2. {6T 148.2}

#8 "According as His divine power hath given unto us all things that pertain unto life and godliness" [2 Peter 1:3]. Then if you are lost, you will be left without excuse. {2MR 288.3}

#9 Brethren, trust self less, and Jesus more. He is willing to save the souls for whom we labor. Because he lives to intercede for us, we shall see of his great power. He "is able to do exceeding abundantly above all that we ask or think." [Ephesians 3:20.] Jesus wants us to ask for help; he wants us to cast our helpless souls on him; and he will give us according to our faith. {GW92 458.2}

#10 "The god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." But the Bible in strongest terms sets before us the importance of obtaining a knowledge of God. Says Peter: "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord." "His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue." And the Scripture bids us: "Acquaint now thyself with Him, and be at peace." {5T 742.3}

#11 And how this is accomplished, Christ has shown us. By what means did He overcome in the conflict with Satan? By the word of God. Only by the word could He resist temptation. "It is written," He said. And unto us are given "exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." 2 Peter 1:4. Every promise in God's word is ours. "By every word that proceedeth out of the mouth of God" are we to live. When assailed by temptation, look not to circumstances or to the weakness of self, but to the power of the word. All its strength is yours. "Thy word," says the psalmist, "have I hid in mine heart, that I might not sin against Thee." "By the word of Thy lips I have kept me from the paths of the destroyer." Psalm 119:11; 17:4. {DA 123.4}

#12, #13 Exceeding great and precious promises have been given unto us, whereby we may become partakers of the divine nature, having escaped the corruptions that are in the world through lust. We must appropriate these promises to ourselves, that we may overcome unbelief, and get the victory over every besetment, perfecting a character that will meet the approval of Heaven. We are very anxious to appear well in the sight of men, but of how much greater importance is it that we stand approved in the presence of God. {RH, August 18, 1891 par. 5}

#14 To those who comply with the conditions, Come out from among them, and be ye separate, and touch not the unclean, God's promise is, "I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." [2 Corinthians 6:17, 18.] It is the privilege and the duty of every Christian to have a rich and abundant experience in the things of God. {GC88 475.3}

#15 It is a sacred work in which we are engaged. The apostle Paul exhorts his brethren: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." It is a sacred duty that we owe to God to keep the spirit pure, as a temple for the Holy Ghost. If the heart and mind are devoted to the service of God, obeying

all His commandments, loving Him with all the heart, might, mind, and strength, and our neighbor as ourselves, we shall be found loyal and true to the requirements of heaven. {4T 33.1}

#16 Paul says further: "As many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father." Verses 14, 15. One of the lessons that we are to learn in the school of Christ is that the Lord's love for us is far greater than that of our earthly parents. We are to have unquestioning faith and perfect confidence in Him. "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with Him, that we may be also glorified together." Verses 16, 17. {8T 126.1}

To have fellowship with the Father and his Son Jesus Christ, is to be ennobled and elevated, and made a partaker of joys unspeakable and full of glory. Food, clothing, station, and wealth may have their value, but to have a connection with God and to be a partaker of his divine nature, is of priceless value. Our life should be hid with Christ in God; and although it "doth not yet appear what we shall be," "when Christ, who is our life, shall appear," "we shall be like him; for we shall see him as he is." [1 John 3:2; Colossians 3:4.] The princely dignity of the Christian character will shine forth as the sun, and the beams of light from the face of Christ will be shed upon those who have purified themselves even as he is pure. The privilege of becoming sons of God is cheaply purchased, even at the sacrifice of everything we possess, be it life itself.—Vol. 4, p. 357. {GW92 373.2}

#17 John was a teacher of holiness, and in his letters to the church he laid down unerring rules for the conduct of Christians. "Every man that hath this hope in him," he wrote, "purifieth himself, even as He is pure." "He that saith he abideth in Him ought himself also so to walk, even as He walked." 1 John 3:3; 2:6. He taught that the Christian must be pure in heart and life. Never should he be satisfied with an empty profession. As God is holy in His sphere, so fallen man, through faith in Christ, is to be holy in his sphere. {AA 559.2}

#18 It is our privilege to stand with the light of heaven upon us. It was thus that Enoch walked with God. It was no easier for Enoch to live a righteous life than it is for us at the present time. The world in his time was no more favorable to growth in grace and holiness than it is now. It was by prayer and communion with God that Enoch was enabled to escape the corruption that is in the world through lust. We are living in the perils of the last days, and we must receive our strength from the same source. We must walk with God. A separation from the world is required of us; for we can not remain free from its pollution unless we follow the example of the faithful Enoch. But how many are slaves to the lust of the flesh and the lust of the eyes, and the pride of life. They are not partakers of the divine nature, and therefore they can not escape the corruption that is in the world through lust. They live to serve and honor self. Their constant study is, What shall I eat? what shall I drink? and wherewithal shall I be clothed? You talk of sacrifice, but you do not know what sacrifice means. You have not tasted its first draught. You talk of the cross of Christ, you profess the faith; but you have had no experience in lifting the cross and bearing it after your Lord. If you were partakers of the divine nature, the Spirit that dwelt in Christ would dwell in you. His tenderness and love, his pity and compassion, would be manifested in your life. You would not then wait to have the needy and unfortunate brought to you. You would not need to be entreated to feel for the woes of others. It would be as natural for you to minister to the needs of the unfortunate as it was for Christ to go about doing good. {RH, January 9, 1900 par. 3}

To Peter, who had imbibed the teachings of the Pharisees, the words of Christ seemed new and strange. He said to Christ, "Declare unto us this parable. And Jesus said, Are ye also yet without understanding?"

Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught? But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies; these are the things which defile a man; but to eat with unwashen hands defileth not a man." {ST, January 3, 1900 par. 10}

#19 There is a dress which every child and youth may innocently seek to obtain. It is the righteousness of the saints. If they will only be as willing and persevering in obtaining this as they are in fashioning their garments after the standard of worldly society, they will very soon be clothed with the righteousness of Christ, and their names will not be blotted out of the book of life. Mothers, as well as youth and children, need to pray, "Create in me a clean heart, O God, and renew a right spirit within me." [Psalm 51:10.] This purity of heart and loveliness of spirit are more precious than gold, both for time and for eternity. Only the pure in heart shall see God. {CTBH 95.1}

There was no excuse for the blindness of Israel in regard to the work of regeneration. Under the inspiration of the Holy Spirit, Isaiah had written, "We are all as an unclean thing, and all our righteousnesses are as filthy rags." David had prayed, "Create in me a clean heart, O God; and renew a right spirit within me." And through Ezekiel the promise had been given, "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put My Spirit within you, and cause you to walk in My statutes." Isaiah 64:6; Psalm 51:10; Ezekiel 36:26, 27. {DA 174.1}

#20 The themes of redemption are momentous themes, and only those who are spiritually minded can discern their depth and significance. It is our safety, our life, our joy, to dwell upon the truths of the plan of salvation. Faith and prayer are necessary in order that we may behold the deep things of God. Our minds are so bound about with narrow ideas, that we catch but limited views of the experience it is our privilege to have. How little do we comprehend what is meant by the prayer of the apostle, when he says, "That he would grant you, according to the riches of his glory, to be strengthened with might by his spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen." [Ephesians 3:16-21.]--Review and Herald, Nov. 17, 1891. {CE 77.2}

#21 We cannot explain the unsearchable riches of Christ, but we can embrace them by faith. Let us bring faith into exercise. When Paul obtained some glimmerings of the light, and the immensity of the plan of salvation, and saw something of the richness of the treasures of grace, his soul was oppressed with a sense of their overwhelming greatness. He says: "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." {ST, May 18, 1891 par. 5}